VOLUME LVI CHICAGO, NOVEMBER 30, 1905. NUMBER 13

UNITY

Freedom, Fellowship and Character in Religion

A HYMN OF THANKSGIVING.

* * * *"Out of his treasuries."—Psalms cxxxv, 7.*

Thou who art Lord of the wind and rain,
Lord of the east and western skies
And of the hilltop and the plain
And of the stars that sink and rise,
Keeper of Time's great mysteries
That are but blindly understood—
Give us to know that all of these
Labor together for our good.

Thou who must laugh at bounding line
Setting the little lands apart;
Thou who hast given corn and wine,
Give to us each a thankful heart.
Show us the worth of wounds and scars,
Show us the grace that grows of grief,
Thou who hast flung the racing stars,
Thou who hast loosed the falling leaf.

Count us the treasures that we hold—
Wonderful peace of the wintry lands,
All of the summer's beaten gold
Poured in our eager, outheld hands;
Open the book of the rounded year
Paged with our pleasures and our pains—
Show us the writings where appear
Losses o'erbalanced by the gains.

Thou who art Lord of the sea and shore,
Lord of the gates of Day and Night—
This have we had of thy great store:
Laughter and love, and the life and light,
Sorrow and sweetness, smile and song—
Blessings that blend in all of these—
Have them, and hold them overlong,
Out of thy wondrous treasuries.

—W. D. N., *in the Chicago Tribune.*

TABLE OF CONTENTS

Notes 211
Who Are the Spiritual Descendants of the Pilgrims?..... 212
A Congress Love Feast..... 213
What the World Has Lost by War—*John Ruskin*..... 215
The Congress of Religion; Two Methods of Religious Unity—Cyrus A. Osborne..... 215
THE PULPIT—
Has Unitarianism Lost the Power of Saving Souls?—William T. Brown..... 216
A Child's Future—*Algernon Charles Swinburne*..... 218
Getting Something for Nothing—*J. T. Sunderland*..... 218
THE STUDY TABLE—
Book Notes—Frederick Starr..... 218
THE HOME—
Helps to High Living—Es Ist Strengsten Untersagt..... 220
A Colonial Thanksgiving..... 220
Tongue Twisters 220
THE FIELD—
Foreign Notes—M. E. H..... 221
A Notable Widow Remarriage..... 221

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVI. THURSDAY, NOVEMBER 30, 1905. NUMBER 13

No one can have a true idea of right, until he does it; any genuine reverence for it, till he has done it often and with cost; any peace ineffable in it, till he does it always and with alacrity

—James Martineau in the Martineau Year Book.

The traditions of Puritanism are not favorable to liturgical exercises, but the audience that crowded the beautiful chapel of Rockford College last Sunday evening to take part in the Thanksgiving services must have been profoundly impressed, as this writer was, with the stately dignity and impressive fitness of the beautiful processional, the high responsive readings and choral aids prepared and led by the President and her faculty. The address on the Puritan Message, the Inheritance of the Pilgrims, given by the Editor of UNITY was ennobled by the service. Both the service and the address perhaps missed, certainly ignored, the letter, but perhaps in the very process was the spirit of the Mayflower fulfilled and justified.

UNITY has often asserted that woman in her divinely appointed capacity of housekeeper and home-maker is logically in the line of street-cleaning, road-making, park-keeping positions, for all these are but civic extensions of the house-keeping and home-making industry. We are glad, then, to find in the *Woman's Journal* the announcement that Dr. Rachel Davidson has been unanimously elected as highway commissioner by the board of supervisors of Genesee County, Michigan, her election being justified by him who nominated her on the grounds that "she knew more about roads and road matters than anyone in the county and as much as anyone in the state." Chicago has turned over its most obstinate problems of house-cleaning, which involves street-sweeping and alley-tidying, to women at different times, always with gratifying results. Let us have some more civic housekeepers appointed from the ranks of those who by tradition, training and nature are best fitted to discharge the high tasks.

Miss Gulliver, President for the Rockford College for women, in an article on "The Basic Principle of Growth" in the *Kindergarten Magazine* for November, strikes off a much neglected principle in evolution. The dynamic law that inert bodies follow the line of least resistance is entirely reversed in the realm of spiritual progress. She says:

"Right choice is always along the line of greatest resistance. The right thing is always the higher as over against the lower; the broader as over against the narrower. * * * It is the straight gate and the narrow way that lead to life. We attain character, moral backbone, hardiness, just in proportion as we fight the fight and win the day along the line of righteous self-determination."

This is not in defiance to science but in accordance with the higher science. Biology is not such adequate foundation for morals as is sociology. The poet's library contains more of the facts to which the science of conduct is committed than does the chemical laboratory. Conscience is a by-product of biology and in the economies of the universe as well as of human industry the by-product often becomes the more valuable.

The *Christian Register* calls attention to the pertinent fact that the half-hearted conservatism that tried to shield the new religious federation recently organized in New York from the taint of Unitarianism by the introduction of the word "divine" in regard to Jesus of Nazareth did not escape the dreaded perplexity. Should the Unitarian be willing to fight his way into where a few do not want him, he has a good case of it, for historically, philosophically, rationally, he has a right to whatever his belief in the divinity of the Man of Nazareth. How can it be otherwise since his fundamental postulate is the divinity of man, of which the Carpenter's Son is a superlative representative? Should the Chair ever be called upon to interpret this motion he would find himself in a position where he must ask for further consideration. Why did not the brother substitute the word "Deity" for "Divine"? then his thought would be clear. But such a motion would have brought even that timid crowd into confusion. Try again, brethren. Your problem is not with Unitarians or Jews but with your own thinking members,—the earnest, honest Trinitarian who has tried to keep up with the march of mind and to be true to his own highest traditions of intellectual integrity and religious scholarship.

"The Freedom of Prophesy" is the good old phrase of our Puritan Fathers. They meant by it the liberty of the pulpit, the right of the preacher to speak his full mind, but the phrase is capable of much broader application. They mean the open doorway of the future in state as well as in church. Chicago is in the search of a new charter. Many friends of reform are trying by tactical dexterity to mortgage the future of the city in the interest of their own pet reform, which presumably is the interest of progress. But Chicago ought to trust the future in the hands of the future. What it needs is *carte blanche,* a chance to work out its own problems, an enabling act to do such things and in such ways as the lawfully constituted majority may deem wise in any given time. This would be a good charter for a church as well as for a city, the

right of its members to think their own thoughts and to apply them in their own way, thus keeping the way open for direct communication with the spirit of the Lord as expressed in the spirit of the age. One need not put up the bars to harvest fields. Let those who are willing to work come in, the idlers, the beggars and the thieves will not get much satisfaction out of the unreaped grain, and there is no need of special contrivances to keep them out, and the workers are welcome. Let the city, the church and the federation of churches give room for future growths and let all interfering legislations be suspected. Out with the gatekeepers and down with the bars!

Who are the Spiritual Descendants of the Pilgrims?

The American church has already two unique festivals in its calendar: one is Thanksgiving Day, the gift of the Pilgrim Fathers; the other, Decoration Day, the tender bequest of grim battle days. Decoration Day commemorates the price paid for the freedom of the body; the former, the price paid for liberty of soul.

They came hither not in search of more ample acres, more abundant gold. They sought rather the privilege of kneeling upon the inhospitable rocks that girted an unexplored continent and lifting their eyes into the infinite gloom where no bishop could say "Nay." They sought an opportunity to speak their deepest convictions and to listen to the higher voices without interference of church or state. The sails of the Mayflower were filled with the breath of an idea. The spiritual descendants of these Pilgrim Fathers are on duty, out on the front line, holding some outer post which the shrinking thinkers, time-serving prelates and halting battalions of men dare not occupy. The true descendants of the Pilgrims will be found this Thanksgiving Day carrying aloft the white banner of conscience upon which is written in letters of gold the one-word countersign—"DUTY." Their battle banner waves somewhere far in front of the lines of those who seek complacency, comfort or security. Now as in the days of the Roundheads conscience is muffled by the plea of conformity. The strong soul is gagged by the inducements of popularity; expediency, like a cat, treads stealthily and purrs around the altars of religion to divert the heroic thoughts of the worshiper. Now as in the days of Charles I. the halls of state and the marts of trade are threatened by those who would buy peace at the cost of freedom and sell honesty for prosperity, exchange a quick conscience for a plethoric purse.

The Pilgrim idea puts emphasis upon ideals, magnifies thought, transfers the battle ground to the within, seeks happiness not by outward adjustment, by distribution of farms or fresh manipulation of lands or loans, but by spiritual thrift, by administration of soul-commodities. The true descendants of the Pilgrims are marshaled today in a new Cromwellian army devoted to plain-speaking; who teach their children, as it is said the old Macedonians did, to "call a spade a spade."

This Puritan army of today confronts deeper questions than any involved in historic, theological or Bible text; more radical than questions of tariff, capital or labor. There is no money power in the land half as dangerous today as insincerity in our churches. We are threatened with the dangers of plutocracy—a government by the wealthy classes, but this class is continually shifting. Not only money but money-holders are changing place in America today as rapidly as the particles of steam in the cylinder of an engine. The most to be dreaded element in American society today is the "stand-still," the "Don't care" and the "I won't try" element in the community. The dogmatist who speaks without thought and generalizes without knowledge is the enemy of the republic, is the foe of rich and poor alike, the make-weight in the robes of religion.

What is the future of the Pilgrim idea, the potency still wrapped up in the word "Duty?" Men's progress is born out of a sense of a "straightened conscience." Temperance reform, the emancipation of women, the elevation of the state and the high questions of open-handed religion must all be summoned to the bar of conscience.

In the study of inebriety the drinking man as a culprit is one factor in the formation. He has yielded to the baser side of his nature. In so far he is a criminal. Later along when he becomes a prisoner to his passions he may be a slave to be pitied. But some time or another he is a sinner to be blamed. He sinned against the rights of family, thereby endangering the state, and God and good government will hold him responsible for his misdemeanor. There are many things to be done for the temperance cause, but a Puritan conscience is indispensable; the personal responsibility clause must not be left out.

The same is true of the rising claim of woman. Her place in society is to be ultimately determined by the purity of her purpose, the quality of her service, the method of her devotion rather than by her accomplishments or her facility for carrying a musket. Behind all the questions in dispute in politics lies the integrity of the office-giver and the single-mindedness of the office-holder. It matters not which party triumphs at the polls; neither party espouses today any vital issue propelled by conscience. The real question is whether Puritan candidates can be elected; Puritan principles maintained. Is there a pure conscience, a spotless purpose to be found in places of trust? Is there such a thing as civil service—a service that is clean, independent, unswayed by partisanship, unintimidated by party power?

Of course the Puritan idea belongs to no one side more than to the other of any given discussion. The message of the Pilgrims suggests a method and not a conclusion. It is not a stick to tie to but a road upon which to travel.

We do not forget the fallibility of human judgment and the sorry dance which conscience often leads its devotees. The individual is many times tempted to

avoid the strain, to seek refuge under the shadow of numbers, the protection of worldly interests, of time-honored creeds, responsibility-assuming churches and soul-shielding popes. Notwithstanding all this, history justifies the Pilgrim idea. It establishes the dignity of conscience and proves that there is nothing so safe for a man to follow as the dictates of a "straightened conscience"; nothing so fraught with blessings as loyalty to his convictions.

Does the politician affirm "This will not work in state affairs"? Alas! how does he know? Has it ever been tried? This much we do know,—that Massachusetts, the most Puritan of states in its origin and its history, leads all the commonwealths even in its worldly prosperity. It is the noblest star of our galaxy, and it has applied the Puritan conscience more successfully than any other state.

The Pilgrims at Plymouth Rock brought an idea that was too big for them to understand. Quite unbeknown to themselves they emphasized a method the virtue of which exceeds by far their matter. Their creed was the body of their message; their supreme loyalty to conscience was the spirit. In defiance to their own paralyzing theology, in contradiction to their over-confident philosophy, they crowned conscience King, thus proving divine the human nature they pronounced worthless. Their doctrines are effete, but when they put the scepter into the hands of conscience they placed it in hands that will never be dethroned. They led us to the altar that we must never profane; they consecrated the shrine before which the growing soul of man must ever shrive itself—the shrine of loyalty, before which cowardly warnings of unpopularity, the special pleadings of expediency, will be remanded to the paradise of sneaks.

How can we fit the Pilgrim idea into the bumptious Thanksgiving proclamations of governors and presidents that so patronizingly commend the Lord of full harvests and overflowing treasure? Fit it as best you can into the boisterous hilarity, the coarse enthusiasms of the Football jam. Fit it as best you can to the dear home Thanksgiving, the happy table around which loved ones learn again the secret of love. We know of no truer note to our Thanksgiving anthems than this which sweeps us into the fellowship of God's noble children everywhere. Isaiah, Jeremiah, Paul and Plato, Zoroaster, Lao Tze and Confucius of the elder world; Savonarola, Francis and Benedict of the middle world; Luther, Fenelon, Fox, Wesley, Channing and Parker of the later world; these are they who spake loving and tender words, but not for that do we honor them. It is their loyalty that draws the generations after them. They had powerful intellects but it was their consciences that made them potent. These were all failures in the eyes of most of their contemporaries; they were defeated in their day; but the centuries note their triumph.

Life is a voyage. Our bark is cast upon the high seas of God. Duty is the pole star that shines in darkness and will guide us through the storm, God ever pouring his infinity into the finite arm that is lifted to do its duty.

A Congress Love Feast.

On November first an interesting luncheon was served by the ladies of the Lincoln Centre to such members of the Executive Committee of the Board of Directors of the Congress of Religion as could gather and such ministerial neighbors from various denominations as might be in sympathy with the work of the Congress. The lunch party was called for the purpose of counseling with Mr. Osborne, to whom the Field Secretaryship of the Congress had been tendered. Seventeen ministers representing six different religious labels sat down together with lady representatives of the Centre serving as hostesses. At the close of the luncheon the friends spoke their hearts with a candor and earnestness that made the unanimity of judgment as well as the harmony of the spirit all the more impressive. It proved to be a little impromptu Congress. Something of the geniality and glow will be discovered in what our stenographer caught, as printed below, but the fellowship and the best part of the feast escaped her pencil. We cannot deny our readers the privilege of enjoying at least a touch of the fellowship, and so give in condensed form, without introduction, some of the words of the speakers:

Rev. C. A. Osborne, Field Secretary-Elect: I am sure I deeply appreciate this greeting and this gathering here today. I thank you for all it means. I am loth to take any of the time to speak, for I am anxious there shall be opportunity for a full and frank discussion of the matter before us.

I am anxious to get some advice from you and to have some questions answered, questions which have been raised in my own mind. It is fitting that I say this word—I am wholly in sympathy with this movement; nor is my conversion to it a recent thing. Twenty-five or thirty years ago, as a farmer boy in Wisconsin, I commenced to attend the religious services at Turtle Town Hall and I heard the ordinary preaching of that day. I remember saying to my father I did not believe that sort of thing. My boyish mind revolted from the human conception of God as an angry, vengeful, being. My father said, "We must all believe in God." That has always stayed with me. Soon after he was largely instrumental in getting a man from Janesville to come down there—a real preacher with a message, the marvelous man who sits here today. I do not remember very much about his sermons but I remember one lecture, still vivid in my memory—how he painted one picture after another between the windows of that hall, showing what men had paid for the "Cost of an Idea." I might date my conversion to the larger fellowship from those early days. After college and seminary study in Chicago and Yale I was admitted into the Congregational fold. I went into my pastorate claiming the right to think for myself, refusing to commit my conscience or my creed into the hands of any man. I have always felt free to extend the hand of fellowship to any man, whatsoever his creed or relationship, who was seeking God.

I have simply one or two questions to ask you: What is this Congress of Religion for? Is there some clear-cut statement of our purpose, some plain mission that confronts us? I have been trying to think it out. I have begun to wonder whether there is not a real call for a fellowship of all souls seeking God, all worshipers of the divine in God and man, all men who are striving after righteousness. I wonder whether such a federation could not wisely come together at times, and whether such a fellowship could not have influence and power for the energizing of ideals, these highest ideals of men, into practical affairs; to secure righteousness and a square deal in human life; also whether such a federation could not help all our churches to see that men after all are children of one Father, and that there is in every man, whether he is unregenerate or converted, goodness and God; there is not so much difference between the two in point of aspiration and need, if somehow we could find and cultivate

it—this good, this seeking after righteousness. Could we find a gospel along this line?

If I have any equipment for this position, it is not to speak at all but to find a place for the rest of you. I wish to know whether you see a mission to which a man could give his theological life (for such things are possible), to which a man would be justified in giving all of his energy.

Dr. H. W. Thomas, President of the Congress: First of all, on behalf of the Congress of Religion, we thank the ladies of All Souls Church for what they have done, and we thank Brother Jones for the use of the building.

Now in reply to the question of our Secretary, a word: When Luther proclaimed the independence of the human soul, it could never be recalled; it was a declaration of soul independence. Different organizations came up; the leaven was still at work; they went on forming denominations, there was no way to stop it. I suppose we all feel that the spirit of the Congress is this: That in each one of these denominations there is something crude and there is something good; in each there is something true and good. Take our own country. No one of us feels that any one of these denominations will become universal. Seeing this, the Congress of Religion has had as one of its working lives—this broader catholicity, this fellowship, this brotherhood of the denominations. The great question is, Have you religion? Have you received the Spirit? Do you love God and man? If you do, you have the universal religion. We want to encourage this brotherly feeling. Wherever we have had a Congress we have left that community shaking hands as they never did before; they get acquainted; they have forgotten their labels—only that they are brothers and sisters.

Another thing has impressed me very deeply; I have dreamed and thought a great deal over this question this fall. These are wonderful years; the inspiration of the Almighty is carrying us onward; it is time for us to reach out and do more. In every community that we know of we find a number of the best people, solid, strong, good, who are not in any church. These people, as I personally know, would like to be in some organization; would like to be in some great fellowship. Our plan is to form State Congresses; our Secretary will visit places, get the people together, form a brotherhood of these outside people; pray for every church; wish them all well; tell these people what the Congress is doing; get the churches to love one another. Dr. Newton and myself are free, are ready to work, and do not charge a cent for our services. The power of love is wonderful; get the people into the larger, the universal life.

Dr. Joseph Stolz, Pastor Isaiah Congregation, Chicago: I came to find out what you want me to do. I have been with you from the beginning and will be glad to continue to be with you and to coöperate with the Secretary as much as I can. I have nothing particular to add just now.

Dr. David Beaton, Pastor Lincoln Park Congregational Church, Chicago: I have been struck with the large number of Baptists, Methodists, Presbyterians, Episcopalians who are absent from this meeting. The first thing ought to be to get these men to meet with us; to emphasize the things we hold in common; the great spiritual conceptions that we hold as believers in God and in the divine that is in man. It would be good to be able to impress the majority of these orthodox (so-called) with the fact that this Congress of Religion is constructive, not destructive. Get inside of the enemy's ground; show them our ideas are constructive forces; those who are emphasizing their points of difference are behind the age. If we can go down far enough, there is a point where the lines of divergence on the surface meet and are one; if we can go up far enough, there is another point where these lines meet. If we can prove to the brethren in the various churches that we are not trying to do them any harm, that as a matter of fact we are asking them to conform, I believe they will take hold. Reformers have always been face to face with grave established institutions; the externals of religion had been declared to be the essentials; these men had to destroy them for us. It seems to me there is our message today; there is no use going out unless we have a message. The people are weary of mere platitudes; we want them to feel that we believe something, and that it is infinitely deeper than anything that has been said in the past.

Rev. F. E. Dewhurst, Pastor University Congregational Church, Chicago: I have no new suggestions today by way of initiating; I suppose Mr. Osborne wants to know as definitely as possible what the Congress is going to do. Perhaps the main value of the Congress has not been in its attempt to federate religious organizations or churches or even individuals, as one might add so many units together and get another unit, but rather in disclosing the common denominator of all the fractions, leaving us fractions still, each going on doing its own work, working along within the content of the numerator. The Congress of Religion has helped to develop the idea of a common factor in the religions of life; it has helped us to see the things that are common and the thing that is ultimate; it has reacted upon our individual churches and organizations; has helped us to stand for the things that are common. It is through the multiplication of Congress meetings that its influence could be continued and made of benefit to a great many more people than it now is.

Rev. P. M. Snyder, Pastor Second Congregational Church of Rockford, Ill.: I have not for a moment had any hesitation about my sympathy with the Congress and that for which it stands. One of the beautiful experiences I have had is in going around to different places, among different kinds of men, and after five minutes' talk feel that denomination makes no difference. I can see where such a man stands; he is one of those who has found something deeper and more significant than dogmatic themes; he is one whose eyes are open to the larger things. At a meeting of a New England Society in Scranton, Pa., some years ago Presbyterians and Catholics were on the platform, when a bishop of the Church of Rome said, "The things that divide are minor things; the things upon which we are agreed are the great things." It does seem to me that if the Congress has a mission it is to emphasize the common things, not the things that seem important to one. It is a thing that must be done with the very greatest care. "The kingdom of God cometh not with observation." Nothing is easier than to antagonize people, to make them think we have come to criticize. On the other hand, I do believe there is a large field for that spirit of fellowship which means love, service, mutual appreciation. I will be glad, so far as I can, to help on the work of the Congress. I hope the Outlook Conference will go on, but it seems that the object of this Congress is deeper, larger and more fundamental than that.

Rev. W. B. Thorp, Pastor South Congregational Church, Chicago: The divergent lines of Protestantism are now converging into the essential unity of modern religious thought. The progressive religious consciousness is appearing in all denominations, and those who share it have a keen sense of fellowship with one another. The Reformed Jew and the reverent and constructive men on independent platforms, we recognize as belonging to the same great fellowship with us.

I believe there is a large and growing field for some organization which will bring together all these elements and manifest their essential unity. The Congress of Religion is the only organization I know of in this part of the country which has undertaken seriously to do this thing. In the center of it is a little group of pioneers, prophetic spirits, who have been standing for this idea, more or less under fire, for the last twelve years. I believe it is high time for the rest of us to join hands with them and rally to the support of their movement. With a man like Mr. Osborne giving his entire time to the work, and with an organ like Unity at its service, I see great things in store for the Congress of Religion.

Mr. B. F. Aldrich, Pastor First Congregational Church of Aurora, Ill.: I want just to emphasize the importance of this sort of thing. * * * It takes quite a good deal of nerve sometimes for a man to stand up and speak out his mind and his heart; that is what some of us are trying to do. I want to say a good word for the Outlook Conference. That sort of thing helps a man. I am glad to come into touch with this organization for a wider fellowship along that same line. I think if it were not for these little conferences a man might be smothered completely or be driven to extreme radicalism or settle down to a jog trot of conservatism that would hold him his place—or he might jump into the river. The Conference Club is a means of grace to many. I believe in God and I believe in God in human life as revealed in the person of Jesus who is called the Christ. I believe that right now before us stand the greatest days in moral and spiritual things this world has ever seen. I believe it is right in the line of life in the spirit of God, and unity of purpose, that will bring us together, on a practical basis, where we will forget our theological biases. If Brother Osborne can help us to work out this great problem along high lines, I with you want to give my thought, heart and self to it. I do not want to be labeled; I want the truth.

Dr. Tobias Schanfarber, Pastor M. K. Congregation, Chicago: We have had the text. How well and pleasant it is when brethern dwell together in unity. We have had the body of the sermon, UNITY; I suppose now we want the hoop 'em up. Brother Osborne is to do that; he is to do that active, energetic work which will build up this institution and make it a living fire. Besides the hoop 'em up, he will of necessity be our earnest support and encouragement; he will be our Moses and we will be the holding up his hands, supporting him in this great, grand glorious work. Some one has denominated this Congress anarchistic in its tendencies; also heterodox. If this is anarchy and if this is heterodoxy, for

God's sake, let us have more of that kind of anarchy and heterodoxy. It is good to make these asservations, but they ought also to be in the actuality. When things occur that touch the life of one religion and a particular people is persecuted, I believe a broad platform, an institution of this character might well take a decided stand in regard to matters of that kind. If in Brother Osborne's itinerary he finds he needs help, I assure him that as he is the Moses I will be the Aaron.

Rev. Fred V. Hawley, Pastor Unity Church, Chicago: I am here because I believe in absolute freedom and in the best possible fellowship that can be obtained. I believe my duty does not stop when I have obtained liberty for myself. I am sorry for a man whose speech lags behind his conviction.

I am not over sanguine about results. I believe Brother Osborne has before him a long hard pull. I say this because I observe there is nothing under heaven so long-lived as prejudice; the world is full of it. There is prejudice social, commercial, denominational in more ways than I can take time to mention that you will butt against.

The real unity that I believe in is the unity that goes so deep that I do not hope to see much of it realized except in somewhat rare and individual cases. I hope the Congress may do abundance of good work. I am willing to help with voice and wish.

Mr. F. H. Rial,e Pastor Emerald Avenue Presbyterian Church, Chicago: It is only in this larger synthesis that we can come together. I believe that by just such gatherings as this we are going down through strata after strata until we come to the place where the waters are closed.

Mrs. Julius Rosenwald, Director: It seems to me this Congress gives free expression and courage to many a platform to speak out upon the broad lines; they are finding that all churches are built upon the same common line. It will give them more courage to hold their convictions.

Prof. J. A. Blaisdell, Beloit College: I would just like to bear testimony to my faith that there is a future along this line of fellowship; this sort of thing has meant so much to me personally in the development of my life. Many men today are wanting the fellowship and the confession of other men standing on the same ground and who are in the same uncertainties. If the Congress of Religion does nothing more than to establish free platforms where a man can say his say, it will have its ministry. Christianity has become what it is by confession; religion is what it is by the power of its confession; we get strength from each other by these confessions. We need that spirit of fraternity which comes when we cross the lines and realize we are a unity. The only things that really come are those that come by growth. I believe in the future of this work.

On the wide lawn the snow lay deep,
Ridged o'er with many a drifted heap;
The wind that through the pine-trees sung
The naked elm-boughs tossed and swung;
While, through the window, frosty-starred,
Against the sunset purple barred,
We saw the sombre crow flap by,
The hawk's gray flack along the sky,
The crested blue-jay flitting swift,
The squirrel poising on the drift,
Erect, alert, his broad gray tail
Set to the north wind like a sail.

—Whittier: Red Riding Hood.

The deciduous trees are inconstant friends that fail us when adverse winds do blow; but the pine and all its tribe look winter cheerily in the face, tossing the snow, masquerading in his arctic livery, in fact holding high carnival from fall to spring. The Norseman of the woods, lofty and aspiring, trees without bluster or noise, that sifts the howling storm into a fine spray of sound; symmetrical tree, tapering, columnar, shaped as in a lathe, the pre-ordained mast of ships, the mother of colossal timbers; centralized, towering, patriarchal, coming down from the foreworld, counting centuries in thy rings and outlasting empires in thy decay.

—Burroughs: Signs and Seasons.

THE CONGRESS OF RELIGION.

Have we not all one father? Hath not one God created us? Malachi 2:10.

Rev. C. A. Osborne, Field Secretary,
To whom all contributions for this Department should be sent.

Two Methods of Religious Unity

Held the same week within the borders of the same state, seeking substantially the same ideals, two great meetings recently emphasized the desirability, if not the practical necessity, of a federation or co-operation of religious forces. The meeting at Rochester (Nov. 13 and 14) was the New York State Conference of Religion while that in Carnegie Hall was the (national) Inter-Church Conference.

A comparison of these two movements for religious unity is exceedingly interesting, even though one was a local affair and the other was national in its scope.

Both were emphasizing the unities of differing religious faiths and both were seeking as a primary purpose the well being of society. The great desideratum repeatedly emphasized in Rochester and in Carnegie Hall was the co-operation of religious forces unto the moral and ethical and social redemption of the nation. The avowed purpose in each case was not theological nor ecclesiastical but was primarily ethical. Yet two quite different methods or plans of work were adopted, and herein is the value of the comparison.

Look first into Carnegie Hall. Here are about thirty of the Evangelical churches meeting on a common basis, ignoring the exclusive doctrines of the Wesleyan and Calvinistic theology, the doctrine of baptism by immersion, the doctrine of the One church, and other similar tenets of the individual denominations, because all hear the call and feel the need of a campaign of righteousness. Theological doctrines are unimportant because of the supreme demands along universal, ethical lines.

Thus far the Rochester meeting is in utmost harmony and sympathy, but here the identity ends. The New York meeting was a Federation of Churches and the Unitarian church sent an application, which was endorsed by Boston Congregationalists, for membership in the Federation. The committee on membership, and later the entire body, voted to exclude Unitarians and to limit membership to churches that believe in the divinity of the Savior. It is true that speakers on the Carnegie Hall platform, notably President Faunce of Brown University and Justice Brewer of the United States Supreme Bench, expressed dissatisfaction with this action, but nevertheless the actual vote was overwhelmingly in favor of a limited fellowship of Evangelical churches. Nor does it seem to us possible to federate all of the nearly one hundred and fifty churches in the United States, and retain the full moral power of a Christian religious movement.

The Rochester meeting was much smaller in numbers and scope but yet there was room for more denominations with not less moral earnestness. A brief analysis of the theological color is interesting. The committee of arrangements consisted of five men, an Independent, an Episcopalian, a Baptist, a Presbyterian, and a Unitarian. On the committee of invitation were six Presbyterians, four Episcopalians, three Baptists, three Methodists, three Universalists, one each of the Congregational, Unitarian, Jewish, Independent and Christian faiths. On the program we find President Rhees, a Baptist, presiding, and the speakers are three of them Independents, three Episcopalians, five Presbyterians, two Jewish, two Congregationalists, two Methodists, one Baptist and one Unitarian. Of

these denominations, the Independents, Universalists, Unitarians and Jews would be debarred from the New York Federation. An interesting feature is found in the fact that one of the speakers at Rochester received with most favorable enthusiasm, was the one (Dr. Gladden) who introduced resolutions adopted unanimously at Carnegie Hall. Ethically the two meetings were in full accord, but along theological and ecclesiastical lines they were hopelessly divergent. The tremendous need of an ethical and moral revival is apparent. Here are two ways of attempting a federation or co-operation of religious forces to solve these problems. Query: Which one is most likely to receive the cordial sympathy of all righteous men?

Next week we shall refer to the relation of Unitarians (the kind excluded from Carnegie Hall) to moral and social reform. This week we venture to quote from a private letter from one of the chief leaders at Rochester:

"You will want a word about the meeting of the New York Congress of Religion held here last week. A most successful meeting, interesting the city widely, if one may judge by the size of the audiences, the snap of the discussions, and the generous space which the papers gave in pre-announcement and reports. Part of this interest was due to the fact that the great Inter-Church Conference to consider the question of Federation met the same week in the city of New York. The timing together was a mere accident, one of the fortunate kind. But local preparation for the Conference was left to no accident. A year ago a dozen or fifteen of the leading ministers of this city joined in the invitation which brought the meeting here this fall. As the time drew near, an efficient Committee of Arrangements got to work. One of the wise things it did was to secure a large Committee of eighty or more representative citizens to issue the invitation to the general public over their printed names. This made eighty centers of sympathy and advertisement scattered over the city, besides the full length announcements which the papers were glad to give to a Conference so endorsed. Every program carried a statement of 'Principles and Aims.' Three churches offered their welcome, and at each service the devotional service was led by a man of a new church name. Heber Newton's paper on 'The Limits of Religious Fellowship' clearly and tenderly set the spiritual key-note for the whole Conferences—a Roman Catholic and a Hindu saint indicating and vindicating the range of his sympathy. Rabbi Schulman had an admirable address elaborating 'Our Definition of Religion' which for him meant 'human life lived in the presence of God.' But the audiences grew most alive in response to any ringing emphasis laid on morality. There were many such words—the most notable being the solid, strong, well poised utterance by Washington Gladden on 'The Relations of Moral Teachers to Predatory Wealth.'

"The Conference left us all glowing."

From the letter of Rev. R. Heber Newton, D. D., we clip the following terse characterization of the meetings:

"We had a first class Conference at Rochester, with excellent attendance, admirable papers, vigorous discussion, and great interest. The leading Rochester paper pronounced the Conference to be perhaps the most important religious gathering ever held in the City. It was certainly the best, perhaps, of our New York Conferences. The tide is making."

Rochester papers gave full reports of the meetings and the addresses of Dr. Gladden and Dr. Newton appear in full. Apparently there were none excluded who wanted to get in, none in who were unwelcome, and no difference of opinion as to the ability of "all men of religious spirit to move together in efforts to make the world better." We would respectfully commend this unanimity to those who differed so widely at the Carnegie Hall meeting. C. A. O.

We get back our mete as we measure;
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure—
For justice avenges each slight.
The air for the wing of the sparrow,
The brush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

—*Alice Cary.*

THE PULPIT.

Has Unitarianism Lost the Power of Saving Souls?

One of the evangelical ministers of Boston recently remarked in his pulpit that Unitarians "have lost the power of saving souls," and a recent number of the *Congregationalist* gives currency to the impression that Unitarianism stands for little more than "denial of the divinity of Christ" and other negations.

It is not too much to say that every sincere Unitarian is, in the very nature of things, interested in any honest criticism of his faith or his religious position. One of the rights which Unitarians have claimed for themselves, as legitimate children of Protestantism, is the right of criticism, which is surely a phase of the right of private judgment, of freedom, of reason and conscience.

How far, then, are these judgments of outsiders true of the Unitarian preaching and ministry?

One minister of the Unitarian church cannot answer for the rest, but it seems to the writer that the phrase, "saving souls," can hardly be applied in any fairness to the thought or purpose of Unitarian preaching or work. From the evangelical point of view, surely, that phrase has a meaning which it cannot have to the vast majority of Unitarians. Must it not be agreed that Unitarians differ radically in their whole philosophy of life from genuine evangelicals?

Evangelism, as that term is understood, is practically unknown among us. No such effort is anywhere being made by our ministers to secure personal decision in religion as is being made in the evangelical sects. It cannot be said that in many Unitarian pulpits Jesus is being presented to the minds of men in the light of a "Savior." We are not seeking to induce definite and confessed discipleship to Christ, or any such relationship as is cherished or professed by evangelicals. Indeed, any such preaching would meet with little response in a Unitarian congregation. The Unitarian church exists because there are men and women who do not and cannot believe at all in the evangelical philosophy of life. They do not and cannot think that the universe is constructed on any such "plan of salvation."

Perhaps there are individuals among us who give to Jesus a unique eminence, a unique place in religion and life. But there are others to whom the historic Jesus does not stand providentially or in any way as an *indispensable* factor in religion.

To the charge that Unitarians are not "saving souls," it may be answered, What convincing evidence is there that any religious body is really saving souls? Surely, the mere statistics of evangelistic meetings is not conclusive on that point. The same copy of the *Congregationalist* in which the weakness of Unitarianism, as a spiritual agency, is implied contains a communication from an evangelical minister in San Francisco, stating that the engagement of Evangelist Chapman for a series of meetings in that city had been canceled, because it had been found that such meetings in other cities of the Pacific coast "had proved futile or worse than futile."

In view of the tremendous problems of municipal graft and corruption and the exposure of moral rottenness in the management of life insurance companies, it may well be asked, What evidence is there that these men, many of whom are members in good standing of evangelical churches, are saved? If salvation does not mean a new and adequate conscience, a new life, a new man, a new citizen, its genuineness is hopelessly discounted.

Is it too much to say that among people of intelligence—and the editorial pages of our best dailies may be taken as a pretty fair reflection of the general intelligence and moral sense—the evangelical philosophy of life is discredited? The truth is, men and women do not believe that mankind is lost without Christ. If they really believed that, religious evangelism would be marked today by a self-sacrifice and devotion and earnestness such as the whole history of the Christian Church cannot match. The human nature that is able to make of the most ordinary material a hero when some one's life is in danger in a burning house or on a sinking ship, is an inexhaustible reservoir to draw from for the rescue of souls that drift toward eternal loss, if such were conceivably the case.

But if it be true that the whole ground of evangelical theology has been changed and the goal of salvation and so of Christian effort is a new conscience, a new life, a new man, it may again be asked, and with a pertinence which cannot be evaded, What conclusive evidence is there that the preaching of Jesus Christ as the divinely appointed mediator of a higher type of character has been or is effective for precisely these devoutly-to-be-wished-for ends? Is it true that the men and women who give convincing proof of possessing this new conscience, of measuring up to this new citizenship, who are and are known to be our moral and spiritual dynamos—such modern saints and men of God as Jane Addams, William Travers Jerome, Joseph Folk, Robert LaFollette, Golden Rule Jones, Henry Demarest Lloyd, Theodore Roosevelt—are persons who can be said to draw their power from faith in Jesus as a savior? There can be but one answer to the question.

Probably there is not a more faithful attendant upon the "means of grace" or a more devout believer in the orthodox philosophy of life than the man who is reputed to be our richest American. And yet, regardless of all question of tainted money, it remains true that this "saved man" shows not the smallest sign of possessing that deeper ethical sense in relation to commercial transactions, which is surely one of the highest manifestations of moral sense in our time.

It may be just as well for evangelical sects to consider the beam in their own eye before being so eager to pluck the mote out of the eye of liberalism.

And yet, is not the mote there, just the same? True, it has been said by an orthodox clergyman that Unitarian business men generally stand for a somewhat higher code of conduct in their commercial affairs than others. Whether that be true or not, it is perfectly safe to say that business men who profess no religious creed at all are as honest and fair-minded and trustworthy as their religious brethren.

But the question which is worth considering among Unitarians is this: Does this faith, in its method of activity, in its philosophy of life, contribute very much toward producing the new conscience, the new life, the new man, the new citizen, so devoutly to be wished? Can it truthfully be said that Unitarianism is succeeding right here at the crucial point where orthodox is not? I believe that question must be answered in the negative.

The widespread lack of moral sense in public life, in places of trust, in civic management, in politics high and low, which is today the shame of our democracy and the scandal of our civilization, has grown up and thrived side by side with *all* our churches and *all* our church activity, and it cannot be shown that the sum total of our religious efforts has had any perceptible effect in the matter.

As a matter of fact, the production of a new conscience, a new citizen, a new type of related human life—of a righteous social man or a man righteous in social relationship—*has not been fundamental nor, in any conspicuous degree, incidental, to any phase of the Christian religion.* It has been assumed, and is today very largely, that if we can succeed in getting men converted, or making them good, if we can make them sensible that they are sons of God and brothers of men—both conceptions being vague and abstract, and destined to be so long as there is no concrete embodiment of that moral relationship right here on the earth—the rest will take care of itself. That line of religious work has been barren of the best results. It has not succeeded, and it will not succeed. And there is good reason why.

Men are social beings. That is to say, they are members of one another. They are fractions, whether they know it or not, of the larger social unity, functions of a social organism which is the basis of moral and spiritual life. A righteous human society—which can be seen to be so with the naked eye or the naked conscience of ordinary men—is a more necessary religious symbol, a more available and effective moral and spiritual motive-power, than any generality like the "fatherhood of God" or the "brotherhood of man."

The philosophy of religion has always affirmed the omnipotence of spirit, the dominance of moral or spiritual over material forces. And the attempt has been made to interpret history from that point of view. That attempt cannot be said to be successful. The modern student of history who approaches his materials without bias cannot come to the conclusion that the course of human history has been shaped by so-called spiritual influences. He finds that it has taken shape, thus far, from the pressure of distinctly material forces. In a most important sense, the spiritual philosophy is yet to be vindicated, and it can be vindicated only as men, by a complete change of conception and methods in religion, shall unite the ideal of righteousness in close wedlock with the whole fabric of social life, and lay the foundations of personal religion upon just social relationship.

The saving of souls is something more than the saving of ghosts. It is the making of personalities, or the unfolding of personalities, in which the sense of immortality may really be born. The question is not, What is some future world going to do to these human lives around us? but, What is this earthly existence going to do to and for them? He must possess a very small thought of religion who can think that its claims are being adequately presented to the minds or hearts of men in any or all of our churches and temples, who believes that one day out of seven is in any sense adequate to such a task. The ministry of religion is incomparably larger and greater than any of our symbols say. It must be the ministry of every social and political relationship, of all the economic structure of our life, of the occupation into which men and women are permitted or compelled to expend daily the energies of body and mind. No city or state or nation is morally tolerable unless it is frankly and aggressively the organ of religion. Until it is seen so to be, human history must be largely a story of moral disaster or spiritual disappointment.

As any religion which is to be intellectually conceivable or morally tolerable must be all-inclusive, theoretically, so must its material symbol be universal in its scope. That is not the church of God which leaves oue human soul, good or bad, outside its pale. That is not worthy to be called a religious faith which is not easily available for every human child. So long as, either by theory or by practice, religion is held to be a "mystery" into which men and women must be

initiated, it will continue to be a synonym of impotence. There is not only just as great need, but there is just as much certainty, that religion is going to be democratized as that government and industry are going to be. As we are learning, somewhat slowly to be sure, that we cannot have democracy unless we shall have it in all the business and occupations of our life; so we shall learn that we cannot have a genuine religion until it is made the meaning and the inspiration of our daily tasks.

Not to *save men,* but to *make men,* to *bring human life to its normal fulfillment*—is not this the purpose of religion? WILLIAM T. BROWN.

East Boston, Mass.

A Child's Future.

What will it please you, my darling, hereafter to be?
Fame upon land will you look for, or glory by sea?
Gallant your life will be always, and all of it free.

Free as the wind when the heart of the twilight is stirred
Eastward, and sounds from the springs of the sunrise are heard;
Free—and we know not another as infinite word.

Darkness or twilight or sunlight may compass us round,
Hate may arise up against us, or hope may confound;
Love may forsake us: yet may not the spirit be bound.

Free in oppression of grief as in ardor of joy,
Still may the soul be, and each to her strength as a toy;
Free in the glance of the man as the smile of the boy.

Freedom alone is the salt and the spirit that gives
Life, and without her is nothing that verily lives;
Death cannot slay her; she laughs upon death, and forgives.

Brightest and hardiest of roses anear and afar,
Glitters the blithe little face of you, round as a star;
Liberty bless you and keep you to be as you are.

England and liberty bless you and keep you to be
Worthy the name of their child and the sight of their sea;
Fear not at all; for a slave, if he fears not, is free.

—*Algernon Charles Swinburne.*

Getting Something for Nothing.

Says a distinguished and honorable statesman: "The darkest hour in the history of any young man is that in which he first consciously cherishes the desire to get something for nothing." History bears out the saying as true. Such a young man has set his foot on a downward road. No human being—at least no one who has health and strength—has any right to want to get something for nothing. He who cherishes such a desire is nourishing in himself either the pauper or the criminal habit of mind. He who, being able to support himself, is willing to be supported by another is in spirit a pauper. He who is willing to get a living by any practice or business, no matter how legal it may be, which does not involve the rendering of a just and full equivalent for what he receives, is at heart a criminal; all that he lacks is either the opportunity or the courage to make him a criminal de facto.

Here lies the greatest evil of lotteries and gambling. It is not so much that men lose such or such sums of money. That is bad enough. But the worst evil lies in the demoralizing and degrading influence of what is done on men's characters. It lies in the fact that gambling and lotteries cultivate in men a willingness and a desire to obtain something for nothing; to get something that is not rightly theirs; to gain possession of money which they have not earned, and for which they render no just equivalent. That spirit always and everywhere undermines the integrity and rots the moral fiber of the man or woman who harbors it.

We often find success in life measured by what men get or accumulate without reference to the return they make to society. No standard of measure could be more false. It is the standard of the robber. Are we to call that man successful who, by his financial shrewdness, amasses millions and does nothing with his wealth to benefit the world? Rather should we call his life a lamentable and disgraceful failure?

Are we to call that man successful who has found a lucrative sinecure—a place with large pay but with little or nothing to do, and little or no service to render to anybody? Rather ought we to pity any man and pray God to have mercy on his poor, poverty-stricken, selfish soul who desires any such pauper place. A true man wants to pay for all he gets in this world; he is not a mendicant. The kind of place a real man seeks is one of activity, of influence, of achievement, of service, where he can be something better than a leech living on the blood of others. He wants to do his proper part—his own, right, strong part—in the world's work. He wants to be of some use. He wants to lend a hand in assuaging the world's sorrows, righting its wrongs and bringing for humanity a better day. No one who is a man can for one moment be willing to be a pauper, or a parasite, or a cipher, much less a robber.

The only rule of action that is for a moment worthy of a true man is not to give as little as he can but as much as he can; not to give merely as much as he receives but more. He who is really a man desires to make some positive contribution to the world's advance. He is not content to leave the world as good as he found it; he wants to leave it better than he found it.—*J. T. Sunderland.*

THE STUDY TABLE.

Notes.

A missionary rarely writes a good book regarding the life, customs, practices and thought of the people among whom he labors. An occasional exception gives us such a book as Doolittle's *Social Life of the Chinese,* Bachelor's *Ainu and Their Folklore* and Smith's *Chinese Characteristics.* Nassau's *Fetichism in West Africa* deserves to be named with these, and is unquestionably a most important contribution to our knowledge of the religion of a lower people. Dr. Nassau, a missionary of the Amercan Presbyterian Board, has spent forty years in West Africa. Part of that time he lived at Corisco and upon the adjacent mainland; later he was at Benito, from which point he did pioneer work for a hundred miles in every direction; after a furlough he returned and penetrated the country of the Ogowe River, then almost unknown, through which he traveled thousands of miles; still later, he was transferred to Libreville in the Gabun. Learning the native languages, coming into intimate and sympathetic relations with natives of many tribes, himself a man of education and ideas, Dr. Nassau has learned West African thought and character, as few, if any, others have ever done. He has investigated a a new religious thought both from the scholar's desire to learn what is new and the missionary's need to know with what he has to deal.

The material thus gathered during forty years of labor is here placed before the student. Few, if any, ethnographers will agree with Dr. Nassau's point of view. He assumes an original revelation of God to man; he traces the descent from a state of spiritual knowledge and pure religion to African fetichism, recognizing three stages of the process. To your reviewer this seems time wasted and the attitude appears

* *Fetichism in West Africa.* Robert Hamill Nassau. New York, 1904: Charles Scribner's Sons. 16mo, pp. xvii. 389. $2.50.

unsound. But, outside of this, Dr. Nassau gives so full and uncolored a presentation of the facts of fetichism that we consider his book unquestionably the most important contribution to its field. In his first chapter he presents a sketch of the *Constitution of Native African Society—Sociology*, which is a masterly statement, concise, definite, and comprehensive. The tribes of which he speaks compose the great Bantu family, which occupies practically the whole of South Africa from the Kamerun on the west to Zanzibar on the east. Over this vast area there is a marked general "uniformity in language, tribal organization, family customs, judicial rules and regulations, marriage ceremonies, funeral rites, and religious beliefs and practices." Here also fetichism finds its most interesting development. Dr. Nassau, after some chapters regarding the idea of God, religion, polytheism and idolatry, comes to his specific subject. For him the fetich is *not* an object worshiped in itself but because it is occupied by a spirit. The idea of one great god is not unknown to the African but many lesser divine or spirit powers have replaced him. He is remote, distant, oblivious; they are accessible, near, attentive. There are several classes of spirits, differing in origin, in quality and in power. The design in fetichism is to influence these for the good of the worshiper. With this end in view prayers, sacrifices and charms are employed. The latter may be vocal, ritual or material. The methods of preparing fetiches are given in some detail. The fetich and fetichistic philosophy permeate African life. In a remarkable series of chapters Dr. Nassau considers the Fetich as a worship, witchcraft—a white art, witchcraft—a black art, fetichism as a government, the fetich—its relation to the family, relations to daily work and occupations, superstition in customs, relations to the future life. All of these marshall an interesting array of facts and are enlivened by narratives of incident from his own experience. The book closes with two curious chapters—Tales of Fetich based on fact (in which some most uncanny and suggestive matter appears) and Fetich in folklore. We have said enough of the book to indicate that it is a storehouse of data for the student as well as an extraordinarily interesting narrative for the general reader.

In Mr. Edmund's book we have probably the most complete comparison yet made of the Buddhist and Christian gospels. It is the first in which the actual Pali originals have been used throughout. The added work by Mr. Anesaki increases the value of the work to the serious student, though it can mean nothing to most readers. In an historical introduction Mr. Edmunds discusses the antiquity of the Pali texts, the place of the nativity, suttas in the canon, the Christian infancy sections, and the possibility of connection between Christianity and Buddhism. The latter, a question of very general interest, is discussed with considerable fullness. There was abundant opportunity for Buddhist influence in Palestine before the time of Christ, during his ministry and afterward. Greece and India affected each other through a long period of time. Christianity may easily show the influence of Mithiaism (Mazdeism) and to a less degree of Buddhism. The ancient Pali texts are too old to have been affected by Christian gospels, but Christian thought might easily have been colored by them. Of the Christian writings the gospel of Luke unquestionably shows the greatest effect of Buddhist ideas. After calling attention to examples of this Edmund says: "I do not say that Luke borrowed these straight from the Buddhist legends; still less do I deny the truth of the great Christian doctrines that lie behind them. All I maintain is: It is more than mere coincidence that the gentile evangelist, who alone tells most of these stories, should hit upon some of the most salient narratives of the Buddhist gospel, which at that very time was the dominant religious force on the continent of Asia."

Mr. Edmunds then presents his parallels, which are eighty-eight in number and are found in every part of Christ's life and ministry. Some of them are really striking and impressive; others do not carry great force. Any one will admit the identity of the Christian "golden rule" and Buddha's "doing as one would be done by," or the similarity of Christ's treatment of any by Mary Magdalene and the Buddhistic incident of Ambapali, the harlot; it is less easy to admit the parallel—*the Master remembers a previous* state. Here Christ's "And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was" is but remotely like Buddha's seven aeons of consummation and restoration, his thirty-six times Sakko, Lord of the Angels, and his many hundreds of times a king or emperor. But, while we may criticise the slight grounds of resemblance in some of the parallels, we can only thank Mr. Edmunds for giving more rather than less. It is far easier for us to reject parallels that do not strike us than to dig out parallels that have been overlooked by a slovenly worker. The printing of the book in Japan has led to many typographical errors in the English at least. A list of errata is to be published later, which will be supplied to owners of the book on application.

Buddhist and Christian Gospels. Albert J. Edmunds. Edited with parallels and notes from the Chinese Tripitaka by M. Anesaki. Tokyo: Yuhokwan Publishing House, 1905 (The Open Court Publishing Co., Chicago). 8vo, pp. xiii., iv., 230.

Madame Loyson herself says of *To Jerusalem Through the Lands of Islam:* "This is not a book but only a fragmentary record of travel." It is, however, a record of singular interest. Madame Loyson and Pere Hyacinthe were no ordinary travelers and their experience was of the rarest. The journeys here described took place in 1894 to 1896. The first was to Algeria; others were to Malta, Tunis, Egypt and the Holy Land. In Algeria the opportunity to come into sympathetic relations with the believers in the Prophet first presented itself. It was the first of a series of remarkable occurrences. Islam, Coptic Christianity and Judaism received these western Christian travelers as they had never before received such. Madame Loyson entered sacred places where, perhaps, woman's foot had never before trodden. She and her husband discussed fundamental doctrines with votaries of three Oriental religious as those who were anxious to learn. They took communion in the Coptic Central church. Pere Hyacinthe lectured upon man's unity and God's unity and all heard him gladly. Madame Loyson shows that far from being blindly intolerant the Mussulmans are open to approach and gladly discuss their religious ideas. She emphasizes the admirable points of Islam, too often ignored. She makes no plea for the conversion of the Mohammedan or the Jew, but emphasizes the fact that Unitarian Christianity and these great monotheisms can unite upon essentials, and she looks forward with confidence and faith to a sympathetic union of all these forces.

FREDERICK STARR.

To Jerusalem Through the Lands of Islam. Madame Hyacinthe Loyson. Chicago, 1905: The Open Court Publishing Co. 8vo, pp. viii., 325.

THE HOME.

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SUN.—Do good, and throw it into the sea; though the fishes may not know it, God will.

MON.—If a man in the morning seek sorrow for another, in the evening sorrow will visit him unsought.

TUES.—Sorrow shall not increase on those who increase pleasure by constant kindness.

WED.—Oppose kindness to perverseness; the sharp sword will not cut soft silk.

THURS.—The lamp of truth is a lamp of the wise.

FRI.—Devotion is equal to the performance of all duties.

SAT.—A house of straw and laughter is better than a palace and weeping.—*From the Sacred Anthology.*

"Es Ist Strengstee Untersagt."

(IT IS FORBIDDEN.)

A Yankee in Deutschland declared—
"I know a fine Fraülin here
Of the Bangor girls she's the peer.
We'll go and at once be wed!"
"Oh, no!" said the Politzei.
Said the Yankee "Why?"
"You cannot at once be wed.
It is strengthily undersaid
You first must be measured and weighed and then
Tell where you were born and why and when."

"Oh, well," the Yankee declared,
"We'll go instead on a spin
Through the beautiful streets of Berlin."
"Oh, no," said the Politzei—
Said the Yankee "Why?"
"You cannot go wheeling instead.
It is strengthily undersaid
You first must be measured and weighed and then
Tell where you would wheel and why and when."

"—— ——," the Yankee declared;
"We'll go instead to the play
Your pretty new hat to display;
It is worth it," he declared—
"Oh, no," said the Politzei.
Said the Yankee "Why?"
"We object to the hat on the head.
It is strengthily undersaid.
It first must be measured and weighed and then
Tell where it was made and why and when."

"Oh, dear," the Yankee declared—
If one must forever be worried
Like this he had better be buried
And done with it," he declared.
"Oh, no," said the Politzei
"If you do we'll break your head—
For its strengthily undersaid
You first must be measured and weighed and then
Tell where you were born and why and when;
And promise never to do it again."
Said the Yankee "Which? and why?"
"Both," answered the Politzei.

—*Anonymous Tourist.*

A Colonial Thanksgiving.

A quaint account of an old colonial Thanksgiving church service and dinner has recently come to light. It was written in the year 1714 by the Rev. Lawrence Conant, of the Old South parish, in Danvers, Mass., and reprinted in the New York *Tribune*. A more vivid picture, in brief space, of Puritan traits and habits, or of the conditions of the times, would be hard to find.

"Ye Governor was in ye house and Her Majesty's commissioners of ye customs," writes the old chronicler, "and they sat together in a high seat of ye pulpit stairs. Ye Governor appears very devout and attentive. He was dressed in a black velvet coat, bordered with gold lace, and buff breeches with gold buckles at ye knees, and white silk stockings.

"There was a disturbance in ye galleries, where it was filled with divers negroes, mulattoes, and Indians, and a negro called Pomp Shorter was called forth and put in ye broad isle, where he was reproved with great carefulness and solemnity.

"He was then put in ye deacons' seat between two deacons, in view of ye whole congregation, but ye sexton was ordered by Mr. Prescott to take him out, because of his levity and strange contortion of countenance (giving grave scandal to ye grave deacons), and put him in ye lobby under ye stairs; some children and a mulatto woman were reprimanded for laughing at Pomp Shorter.

"When ye services at ye meeting-house were ended, ye council and other dignitaries were entertained at ye house of Mr. Epes, on ye hill nearby, and we had a bountiful Thanksgiving dinner with bear's meat and venison, the last of which was a fine buck, shot in ye woods nearby. Ye bear was killed in Lynn woods near Reading.

"After ye blessing was craved by Mr. Garrich, of Wrentham, word came that ye buck was shot on ye Lord's day by Pequot, an Indian, who came to Mr. Epes with a lye in his mouth like Ananias of old.

"Ye council therefore refused to eat ye venison, but it was afterwards decided that Pequot should receive forty stripes, save one, for lying and profaning ye Lord's day, restore Mr. Epes ye cost of ye deer; and considering this a just and righteous sentence on ye sinful heathen, and that a blessing had been craved on ye meat, ye council all partook of it but Mr. Shepard, whose conscience was tender on ye point of venison."

Tongue Twisters.

Theophilus Thistle, the successful thistle sifter, in sifting a sieveful of unsifted thistles thrust three thousand thistles through the thick of his thumb. Now, if Theophilus Thistle, the successful thistle sifter, thrust three thousand thistles through the thick of his thumb, see that thou in sifting a sieveful of unsifted thistles thrust *not* three thousand thistles through the thick of *thy* thumb.

Success to the successful thistle sifter!

Peter Piper picked a peck of pickled peppers,
And a peck of pickled peppers Peter Piper picked.
If Peter Piper picked a peck of pickled peppers,
Where's the peck of pickled peppers Peter Piper picked?

How much wood would a wood-chuck chuck
If a wood-chuck could chuck wood?
A wood-chuck would chuck as much wood
As a wood-chuck could chuck wood.

She sells sea shells.
She stood at the gate a-welcoming him in.
Gig whip, gig whip, gig whip.
She says she shall sew a sheet.
The sixth sick shiek's sixth sheep's sick.
Nine gray geese in a green field grazing;
Green were the geese and green was the grazing.

SWIM, SWIM, SWIM.

Swan swam over the sea;
Swim, swan, swim.
Swan swam back again,
Well swam, swan!

Bill had a bill board.
Bill had a board bill.
Bill's board bill bored Bill.
Bill sold his bill board to pay his board bill.
Then his board bill no longer bored Bill.

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THE FIELD.

"The World is my Country, to do good is my Religion."

Foreign Notes.

I spoke briefly in a previous letter of Pastor Frank Thomas and his criticism of the Unitarians. A copy of his previous sermon, as printed in pamphlet form, now lies before me and as my previous notes were from memory only, it is but fair to let him speak for himself in the following citations:

"We have had in Geneva, not many days since, a congress of Christians called Unitarians or Liberals. We are glad to recognize the excellent spirit which reigned from the beginning to the end of it. It is always beautiful to see sincere men seeking the truth together. Some very good things were said there. At moments a very genuine emotion filled our hearts, and yet after having attended nearly all the sessions we cannot count ourselves among these Unitarian Christians because of severe errors as grave in themselves as in the consequences they are likely to entail. I shall only point out two of the more important ones; on the one hand the question of sin, on the other that of redemption.

"Unitarians, or at least the greater number of them, have a much too superficial conception of sin, which obscures for them the grandeur of the work of Jesus Christ; not having adequately sounded the depths of Satan, if they even believe in him, they cannot contemplate in all its beauty the lofty summit of the love of God in Jesus Christ."

Mr. Thomas then enlarges on the appalling conflict going on between God and the power of evil and declares that only the superficial observer, the optimist at any cost likes to say that this is the best of worlds; that the Bible exaggerates when it talks of Satan and his conflict with God; that Satan has no existence; evil is not so grave, being only the shadow in the picture to bring out the light; the fall was a necessary stage of progress; the authors of the Bible saw too much the dark side of things, because they shared the superstitious ideas of their age; knowing nothing of science they thought the world peopled with evil spirits ever ready to do man an ill turn.

"Then Satan and his demons being once set aside, they go still further and deny the fall of the first couple, original sin and the necessity for the direct intervention of God and an atonement for sin, making conversion and a new birth necessary. Why should one be converted, inasmuch as man can improve by his own efforts? He has only to obey the general law of evolution and he, too, will rise continually as if borne by a strong current!"

But Buddha, Schopenhauer and Hartmann have not been such superficial observers, on the contrary they were so impressed with the evil in this world that they were led to doubt and at times even to deny the existence of God.

"Unitarians claim that they can accept only what is approved by their reason, hence the name 'rationalists' long borne by them. It is a singular thing that intelligent men who pride themselves on exactness of scientific observations have been unable to see that reason, having to comprehend an often irrational world, cannot suffice for the knowledge of it; our reason is constantly confounded by what it sees around it, hence its importance and its errors. It would be otherwise if we lived in a reasonable world, but no such world exists, at least for those who live on the earth and are not lost in the clouds of revery."

It is not necessary to follow out the line of Mr. Thomas' argument. The only logical conclusion to be drawn from it is that he finds what God was powerless to accomplish in one way for the salvation of his children he has managed to bring about in another. So Mr. Thomas, who would naturally despair of the ultimate victory of the good in this world which "we, even with our limited intelligence, would not have made as it is," ventures to hope that God may win through the power of Jesus Christ. We have referred to this discourse not because it presents any unfamiliar argument or criticism, but because coming as a commentary on the liberal congress it gives occasion to good friends on the orthodox side to wish that in some future congress the liberal would make a point of stating their position as to the problem of evil, or of sin, and redemption.

Even as I write more papers come in with congress echoes. A correspondent of *La Vie nouvelle* for October 4 writes of the Congress article by Professor Montet in the *Revue* of M. Jean Finot: "The article of M. Montet is not a mere record of the sessions. Conformable to his temperament and personal habitude, as well as to the motto of the *Revue*, 'Ideas before words,' the president of the Congress has drawn a rapid sketch, which gives in six brief pages the principal and characteristic features of this assembly."

Professor Montet thinks the ultimate result of the Congress will be "a larger and profounder union of the scattered groups of liberal Christians in the world, and a more living consciousness of their spiritual force; the deepening and clarifying of liberal religious thought; a closer union between liberal Protestants and the liberal of catholicism, Judaism and other religious groups; finally a happy influence exerted from a more general religious point of view. The cause of mutual respect in the domain of religion and that of a broadening of beliefs have certainly taken a forward step in this congress, so broad, so free from all dogmatic and ecclesiastical partisanship, so respectful toward orthodox convictions and every religious opinion, according to the almost unanimous testimony of the very numerous articles devoted to it by the press of the various countries of Europe and America."

The *Revue Chretienne* for October contains the sermon preached on the eve of the Congress by M. Roberty: "There shall be no more curse" (Apoc. 21:3), and also the little speech of Pastor Charles Wagner on the Peace and Roosevelt at the official reception for the congressists at the Palais Eynurd.

The *Protestant*, likewise of October 14, expresses, in a dignified editorial, its surprise that M. Doumergue, the biographer of Calvin and "a professor of history, a man accustomed to the practice of historical criticism, a master whose mission is to teach our young men to examine texts, to distrust preconceived ideas and to base definite conclusions only on absolutely reliable documents; that such an experienced historian should accept with verification a second hand document and take certain parts of this text as a basis for very grave accusations against Christians belonging to the same church." Had he waited till the texts of the various papers were before him he would hardly have charged us with having placed the mosque of Omar above the cross of Calvary, or Mahomet above Jesus. All this apropos of the eloquent address of Father Hyacinthe Loyson, which we hope to find reproduced in full in the proceedings of the Congress.

M. E. H.

A NOTABLE WIDOW REMARRIAGE.—The *Indian Mirror* reports the following noteworthy widow remarriage:—An interesting marriage ceremony took place on Thursday, the 15th instant, at the "Woodlands," Alipore, the contracting parties being Mr. Nirmal Chandra Sen, the second son of the late Keshub Chunder Sen and Srimutty Mrinalini, better known as Rani Mrinalini, widow of the late Kumar Inder Chandra Singh of 1, Harrington Street, Calcutta. A Hindu widow marriage in such high life has not taken place for a long time, and therefore, the event possesses all the more a peculiar interest. The enlightened portion of the Hindu community, interested in social reform will, we feel certain, receive the news with much satisfaction. The bride, one of the most accomplished and cultured young Bengali ladies, is well known in the literary world. She is the author of several Bengali poetical works which have been highly spoken of by those who have read them. Besides being an excellent Bengali scholar, she is proficient in the English language; and being gifted with gentle and dignified manners and an affectionate and womanly nature, she has always been a favorite with all who know her. At the time of her first marriage, she was only a child, and when only fourteen years old, she became a widow. She is, however, now of an age when she is capable of judging for herself, and in her present marriage she followed her own judgment. The marriage took place under Act III. of 1872. We all know how severe is the fate of Hindu widows, and how many a girl finds herself widowed at an age when she has not yet left off playing with her toys, and the hardships of her new life are imposed upon her at a time when she cannot even understand what it all means, while her poor parents stand by heart-broken, yet incapable of breaking the iron fetters of custom! It would be well if they would let the young women choose their own lives, after they become old enough to do so. We know it for a fact that there are many Hindu parents who would be too glad to see their young widowed daughters remarried, but that they fear the ban of society, and are too weak to break away from the grip of time-worn traditions. As regards the young couple, just joined in wedlock, we can only say that we rejoice in their happiness, and pray that God's blesisng may be upon them in the life that is before them." We say Amen.—*The Indian Messenger.*

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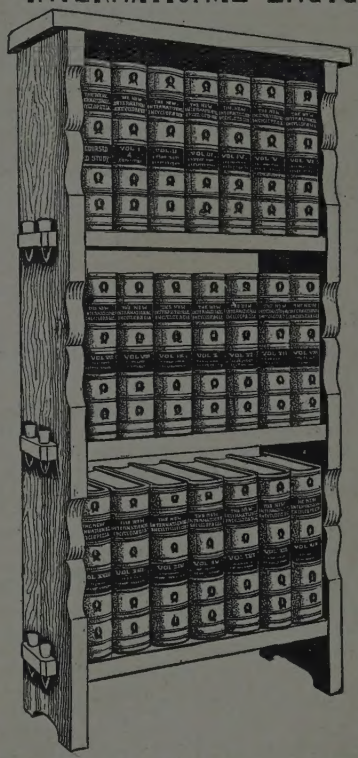

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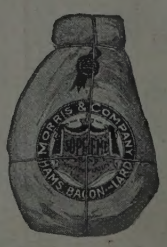

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